

western Ukraine, and by other similar practices. Despite Soviet denials of anti-Semitism, there is little doubt that in practice Jews in the Soviet Union are singled out for special discrimination and sudden persecution. Soviet authorities cite statistics to show that Jews hold a high proportion of professional, artistic, and political positions but replies of this character are evasions of the central issue, which is the existence of discrimination and persecution.

I have never received direct and satisfactory answers from the Soviet authorities to questions which I have raised publicly on the persecution of Jews in the Soviet Union. Even if one accepted questionable Soviet statistics as fact, this would not tell us why there has been a special crackdown on Jewish cultural life and the use of Yiddish by Russian Jews as compared with the treatment accorded other Soviet minority groups. Nor does it answer why there has been special prominence and featuring in the Soviet press of Jewish names and Jews charged with crimes involving currency speculation and black marketing. Why have these alleged crimes been linked with the synagogue as a purported cover for them, and why have synagogues been charged with being centers of subversive activity? Why the prohibition on so basic a religious practice as the baking of matzoh at Passover?

Last month, a group of 48 leading Catholic, Protestant, and Jewish clergymen sent a cable to Premier Khrushchev urging that the U.S.S.R. lift its policy of oppression against Russian Jews. I ask unanimous consent to have printed in the Record the text of the cable sent on December 7; an editorial entitled "An Appeal to Khrushchev," which appeared in the Washington, D.C., Post, December 7; and a list of discriminatory practices against Soviet Jews and the Soviet reply, headlined "Russia's Defense on Jewish Bias Charges," which appeared in the New York Herald Tribune on November 24, 1962.

There being no objection, the material was ordered to be printed in the Record, as follows:

[From the New York Times, Dec. 7, 1962]
Chairman NIKITA S. KHRUSHCHEV
The Kremlin,
Moscow, U.S.S.R.:

The Soviet Union declares it is a champion of human dignity and equality. No nation has been more persevering in pronouncing itself a defender of minority rights.

Soviet spokesmen cite your country's constitution, wherein equality of citizens is guaranteed, as proof that religious discrimination is not countenanced in the U.S.S.R. You yourself have said: "The question of a man's religion is not asked in our country. It is a matter for the conscience of the person concerned. We look upon a person as a person."

But what are the facts?

The Soviet Government's persistent enmity to religion is a matter of historical record. While most faiths are permitted bare necessities, such as requites for wor-

ship, sacred literature, theological seminaries and central bodies, their activities are sternly circumscribed. Devout citizens—Catholic, Protestant, Orthodox—suffer harassment. Nowhere, not even within the walls of church or mosque, is religion secure from surveillance. This is a fact of Soviet life.

It is also a fact that within the narrow framework of permissible religious practice, discrimination is enforced. Jewish citizens of the Soviet Union, numbering close to a million, are denied minimal rights conceded to adherents of other creeds.

Hard pressed as they are by blanket restraint, none of the other major religions of the Soviet people, neither the Orthodox, Armenian, Catholic, or Protestant churches, neither Buddhism nor Islam, have been subjected to the extraordinary disabilities inflicted on Judaism and its followers.

Legally constituted Jewish congregations are isolated from one another. They are forbidden to organize a central body. They are allowed no contact with Jewish religious groups in other countries. Their leaders are singled out for abuse.

Since June 1961 synagogues presidents in six cities have been arbitrarily removed from office. Jewish communal leaders in Leningrad and Moscow have been sentenced to prison for the alleged crime of meeting with foreign visitors to their synagogues.

Scores of synagogues have been closed by the state. The few that remain are served by rabbis who were ordained more than 40 years ago. For more than a generation, Jewish theological seminaries have been banned, except for a lone yeshiva in Moscow, opened in 1954. Its enrollment, never permitted to exceed 20, was reduced to 4 in April 1962.

No Jewish Bible has been printed in 40 years. No articles for Jewish ritual can be produced. This year, for the first time in Soviet history, even the sale of unleavened bread, essential to observance of the Passover, was banned. The prayers of Judaism are said in Hebrew, yet the teaching of that language is prohibited.

Although half a million Jews declared Yiddish as their mother tongue in the Soviet census of 1959, their hundreds of schools, their once-flourishing theaters have been stamped out. Much smaller ethnic or linguistic groups have schools, theaters, books, and newspapers in their own languages.

These conditions conjure up memories of the anti-Semitic Stalin regime, which you yourself have denounced.

According to the United Nations Universal Declaration of Human Rights and the constitutions of enlightened countries, freedom of conscience and expression is vested unconditionally in every human being.

Unless the Soviet Government conforms its behavior to this universal standard and to its own professed principles, it forfeits the confidence of all peoples.

When will synagogues and Jewish seminaries be reestablished, imprisoned synagogue leaders set free, the ban on unleavened bread rescinded, ritual articles and Jewish prayerbooks made available?

When will the Yiddish-language institutions that sustained Soviet Jewish culture and education be restored?

When will Jewish congregations, like those of other religions, be enabled to form a central body, to join in fellowship for the continuity of their faith?

The world awaits your response.

By deeds alone, can your Government confirm that the Soviet Union in truth upholds

the rights of minorities and the equal dignity of man.

Mathew Ahmann, Executive Secretary, National Catholic Conference for Interracial Justice; Archbishop Karl J. Alter; Rabbi Abraham N. Avnery; Bishop George W. Baber, Presiding Bishop, African Methodist Episcopal Church; Dr. John C. Bennett, Dean of Faculty, Union Theological Seminary; Rev. Raymond T. Boaler, Editor, Indianapolis Criterion; Francis G. Brown, Associate Secretary, Philadelphia Yearly Meeting, Religious Society of Friends; Dr. Frank H. Caldwell, President, Louisville Presbyterian Theological Seminary; Rev. John F. Cronin, S.S.; Dr. Robert L. Dushman, Dean, Divinity School, Duke University; Rabbi Oscar Z. Flusman, President, Hebrew Theological College; Dr. Harold E. Fey, Editor, Christian Century; Dr. George L. Ford, Executive Director, National Association of Evangelicals; Rabbi Theodore Friedman, President, Rabbinical Assembly; Dr. Norman Gerstfeld, Rabbi, Washington Hebrew Congregation; Dr. Herbert Gezork, President, Andover Newton Theological School; Dr. Nelson Glueck, President, Hebrew Union College-Jewish Institute of Religion; Rabbi Harold W. Gordon, Executive Vice President, New York Board of Rabbis; Dr. Carl E. H. Henry, Editor, Christianity Today; Rev. Theodore M. Hesburgh, O.S.C., President, University of Notre Dame; Rabbi Abraham J. Heschel; Msgr. George Higgins; Archbishop Iakovos, Greek Orthodox Archdiocese of North and South America; Dr. Robert E. Jones, Executive Director, Unitarian Fellowship for Social Justice; Rabbi Wolfe Kelman, Executive Vice President, Rabbinical Assembly; Bishop John Wesley Lord; Bishop Edgar A. Love, Methodist Church; George Mainen, President, United Synagogue of America; Rabbi Julius Mark, President, Synagogue Council of America; Rev. Philip Marquard, O.F.M., Executive Secretary, Third Order of St. Francis in North America; Rabbi Albert G. Minda, President, Central Conference of American Rabbis; Rev. John B. Morris, Executive Director, Episcopal Society for Cultural and Racial Unity; Dr. Walter G. Muelder, Dean, School of Theology, Boston University; Dr. Herman Norton, Divinity School, Vanderbilt University; Archbishop Patrick A. O'Boyle; Dr. John J. O'Connor, Professor of History, Georgetown University; James O'Gara, Managing Editor, Commonwealth; Bishop James A. Pike; Dr. Daniel A. Polling, Editor, Christian Herald Magazine; Dr. Alvin K. Rogeness, President, Lutheran Theological Seminary; Very Rev. Gerard Rooney, C.P., Provincial, Passionist Fathers; Mrs. H. Herbert Rosman, President, National Women's League, United Synagogue of America; Dr. Fredrik A. Schiott, President, Augustana Lutheran Church; Dr. Bernard Segal, Executive Director, United Synagogue of America; Rev. Louis J. Twomey, S.J., Editor, Social Order; Dr. Samson R. White.

[From the Washington Post, Dec. 7, 1962]

AN APPEAL TO KHRUSHCHEV
The contention of an advertisement published in this newspaper today, that the

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Soviet Union imposes on its Jews restrictions more crushing than those placed on other faiths cannot be disputed. It has been aptly said that if all religions are captive in Russia, the Orthodox are the "trusties," the Mohammedans and Baptists are the ordinary prisoners and the Jews are in solitary. The differences are so great, in fact, that the continued existence of organized Jewish life in Russia is in serious doubt.

The Soviet Union has pursued an unhappy inconsistent policy toward its Jews. It has called for their assimilation, a condition which in Russia means religious death, and it has made that generally unattainable by engaging in official discrimination and by not checking Russia's active popular anti-Semitism. The Jews are too useful to the regime as a scapegoat at home and a political pawn abroad, to be left alone.

The advertisement published today consists of an appeal to Premier Khrushchev for equality for Soviet Jews. It is signed by a group of distinguished religious leaders of different faiths. The entire community will surely join them in the hope that their appeal leads to constructive results.

RUSSIA'S DEFENSE ON JEWISH BIAS CHARGES

(To be a Jew in Russia, as the New York Herald Tribune has repeatedly pointed out, is to be subject to sudden changes of official policy, sudden persecutions, constant denial of liberties available in other lands. Now the Kremlin has apparently found public awareness of this an international embarrassment. It has published—in an English language journal—a glowing picture of the status of Jews in the Soviet Republic. It will be read and reported by Western journalists. But few Russians will ever see it.)

THE ACCUSATIONS

The headline in yesterday's Moscow News—"Jews—Equal Nationality"—would be humorous were the plight of Jews in the Soviet Union not so tragic, were they not subject to an ever-deepening, ever-widening pattern of discrimination.

This discrimination is applied to no other religious or ethnic group in the U.S.S.R. Russia's Jewish community feels it on the religious, economic, and political levels. And a recent on-the-spot survey by B'nai B'rith shows that with the notable exception of Stalin's "Black Years," the pattern of discrimination is "more evident today than at any time in the past generation."

Every Soviet Jew knows he is a Jew. The word "Jew" is in his internal passport. And under the Soviet system of nationalities, 116 distinct nationalities are recognized. A Jew, whether he's religious or not, is born a Jew. He dies a Jew. He can change his name. But it makes no difference.

The fact remains—and this is borne out by the B'nai B'rith survey—that it is very difficult for Jews to advance to the very highest level of Soviet administration.

Many Jews fill out the administrative ranks, but policymaking, top-level jobs are rarely given to Jews. B'nai B'rith finds, independently of information available to the New York Herald Tribune, that a considerable number of Jews in the managerial class are being passed over for promotion or are being demoted in favor of non-Jewish executives.

Moreover, Jews are being rapidly eased out of positions of political leadership. B'nai B'rith notes there are no longer any Jews in important posts in the Soviet Foreign Ministry.

And Jews applying for entrance to Soviet universities find that a Soviet-type quota system has been established.

In religion, the survey found, "The Jewish faith is quarantined from its means of sustenance. This is not by law but by administrative control."

Avrom Gontar's claim in Moscow News that Jews are only 1.1 percent of the Soviet population but rank third in the number of students is misleading. The figure of 1.1 percent is based on the Soviet Union's entire population of 220 million.

Yet, in some areas of the U.S.S.R. Jews form a large part of the population. This is true in areas in Western Russia. And it is in these areas that Jews are restricted by quota in enrollment at certain schools.

Jews might be 80 percent of an area's population, but the total student body of that area will by no means be half Jewish.

Students of Soviet conditions were interested in Mr. Gontar's remark that last year more than 7,500 Jews were elected deputies of local government bodies. For in the Soviet Union there is a statistical report on every Jew, and Mr. Gontar does not say whether the 7,500 elected ones consider themselves Jews.

Official religion: Atheism

Officially, the Soviet Government is atheistic. Membership in the Communist party is prohibited for those who profess any kind of bourgeois religious sentiment.

In his defense Mr. Gontar goes on to refer to Veniamin Dymahits, a vice-chairman of the Council of Ministers; Gen. Yakov Krieger and Ilya Ehrenburg, the writer, as deputies to the Supreme Soviet.

He does not point out that Mr. Dymahits is a brilliant engineer, known for his work in building a steel plant in India; that Gen. Krieger has a remote, obscure post in Siberia, that Mr. Ehrenburg can hardly be classed as a Jew since he has not hesitated to side with anti-Semites.

Mr. Gontar's report that 80 percent, or 470,000, of Russia's Jews consider Yiddish their native tongue is remarkable after 45 years of communism. For, with minor exceptions, there is no Yiddish instruction in the Soviet Union. There is no Yiddish theater. There are no Yiddish newspapers, with the minor exception of an obscure paper, issued three times a week, in Brodskian.

Here are other facts of Soviet Jewish life since 1917:

1. The government has not authorized the printing of a single edition of the Hebrew Bible. There has been only one printing—5,000 copies—of the Siddur, or prayer book.

2. There is no central organization for Jewish life. There is no rabbinical association. There is no central association of synagogues. Mr. Gontar says "many towns have synagogues." He does not report this fact: many synagogues have been closed recently, especially in cities off the tourist track. Moscow, Leningrad, Kiev have synagogues in fairly good shape. In other cities there has been vandalism, hooliganism, direct official pressure to close.

One yeshiva—Enrollment: 36

3. There is only one yeshiva for the training of rabbis and other functionaries, in Russia. It is in Moscow. Its authorized enrollment is 30.

4. The manufacture of religious articles, such as prayer books, prayer shawls, and other items is not permitted. Nor can they be imported. Yet the Russian Orthodox, the Baptists, Buddhists, and others are allowed to operate nationally, publish religious books, manufacture or import religious articles, maintain contact with brethren outside Russia.

As for Sovietisch Holmland, for which Mr. Gontar writes, it frequently prints anti-religious stories.

Mr. Gontar cites the demand for Yiddish literature. Under Stalin the cream of this literature was destroyed. Still unexplained are the disappearances and/or deaths of the biggest names in Yiddish prose and poetry.

Yiddish books of a premium

Books published in Yiddish are hard to find. They are snapped up on publication, second hand, they command big prices. Some writers, like Sholom Aleichem—cited by Mr. Gontar—are approved, probably mostly for the effect on the West.

Mr. Gontar's windup to the effect that all Soviet citizens have the same rights is a shocker. Jews alone of all national groups were not represented in the November 7 gain celebrations at the Kremlin of the revolution's 45th birthday.

And there are groups in the U.S.S.R. with only a few thousand members. They have their own schools, language, literature. Not so the Jews. "Jews—Equal Nationality." In Moscow Jews trying to kid the world?

THE SOVIET SOCIETY

By David Miller, of the Herald Tribune staff
Moscow.—An English-language newspaper published in Moscow disclosed yesterday that more than 7,500 Jews were elected to local government offices in the Soviet Union last year.

The disclosure came in the latest issue of Moscow News, a tabloid issued weekly by the Union of Soviet Societies of Friendship and Cultural Relations with Foreign Countries.

The newspaper also published in French and Spanish is distributed throughout the Soviet Union as an aid in increasing foreign languages and throughout the world wherever Communist material is available.

Under the headline "Jews—Equal Nationality," the newspaper devoted the bottom quarter of a page covering readers' questions to answering a letter from a "Joseph Hoffman" of the United States, who was not otherwise identified.

Mr. Hoffman, according to an explanatory note, asked for information on the position of Soviet Jews, especially facts and figures. The reply was credited to Avrom Gontar, a member of the editorial board of Sovietisch Holmland, a Yiddish-language magazine published in Moscow.

Here is Mr. Gontar's reply:

I will begin by citing a few figures. According to the 1959 census, there are 2,800,000 Jews in the U.S.S.R. This is only 1.1 percent of the entire population, and yet they rank third in the number of students (after Russians and Ukrainians).

Four hundred and twenty-seven thousand Jews have higher or secondary specialized education and are employed in various fields. Fifteen percent of the Soviet doctors, nearly 10 percent of the writers and journalists, and over 15 percent of the lawyers are Jews.

The names of Academicians Lev Landau, Alexander Frumkin, and Ben Zion Wal are known far beyond the borders of the country for their research in physics, mathematics, and chemistry.

Elective officers

Jews are taking an active part in the development of Soviet science, culture and art and in the management of the state. Last year more than 7,500 Jews were elected deputies of local government bodies. Some are deputies to the Supreme Soviet of the Ukraine, Byelorussia, Lithuania and other Soviet Republics, and also to the Supreme Soviet of the U.S.S.R. (for instance, Veniamin Dymahits, who is a vice-chairman of the Council of Ministers of the U.S.S.R.; Gen. Yakov Krieger, or writer Ilya Ehrenburg).

The census shows that 98 percent of Soviet Jews (over 470,000) consider Yiddish to be their native tongue.

The Sovietisch Holmland is published especially for those who speak it. Put out in 20,000 copies, it has a larger circulation than any other literary Jewish magazine in the world. In the United States, where 2 million Jews reside, literary magazines are

published in 1,000 or 1,300 copies. The same is true of Israel.

"The Sovietisch Heimland unites over 100 authors, members of the Soviet Writers' Union. They write in Yiddish. In the last 7 years publishing houses in various parts of the country produced about 200 of their works in a total of 12 million copies.

"Jewish classics are published in very big editions—up to 200,000 copies in Russian and 30,000 in Yiddish. Writings by Sholom Aleichem have been translated into 32 languages spoken by Soviet peoples. The total print of books by Soviet poet Lev Kvitko exceeded 8 million in 1956-62.

Religious situation

"A few words about religion: in the Soviet Union the conditions for the Jewish religion are the same as for the Orthodox, Moslem, and Catholic faiths. Many towns have synagogues where religious Jews go to pray and observe their holidays. True, the numbers of believers is gradually diminishing, but this is not the outcome of administrative measures but is due to the fact that materialist concepts are gaining the upper hand over idealistic conceptions.

"I believe these facts and figures answer the question and show that whatever the nationality, every citizen in our country enjoys the same rights as everybody else."

MODERNIZATION OF THE IMMIGRATION LAWS

Mr. JAVITS. Mr. President, I ask unanimous consent that there be printed at this point in the Record an important resolution of the United Italian Labor Council, Inc., calling for the modernization of our immigration laws. Such modernization is critically and urgently needed in the interest of our Nation and in the interest of the freedom of mankind.

There being no objection, the resolution was ordered to be printed in the Record, as follows:

Resolution on Immigration

Whereas tens of thousands of citizens of low-quota countries such as Italy, members of alien families legally residing in the United States and members of families or close relatives of American citizens in the United States, have applied for admission to our country and their applications have been processed and approved; and

Whereas they have been registered, respectively, either under the third preference of the quota, for which visas are insufficient, or under the fourth preference of the quota, for which visas are unavailable, with the result that these applicants have to wait years and years before being permitted to join their dear ones in the United States; and

Whereas the U.S. Congress, sensitive to the urgent need of reuniting families and providing entry of close relatives of U.S. citizens, in 1961 enacted Public Law 87-801 and in 1962 Public Law 87-885 which provided a very partial solution of this problem; and

Whereas President Kennedy recognized this problem and urged its solution stating: "I believe that the most important immediate objective of immigration policy is the reuniting of families. There are many new citizens in America whose closest kin are in other lands waiting to join them. We have a social obligation to bring these families together, provided they are eligible under the law"; and

Whereas George Meany, president of the American Federation of Labor and Congress of Industrial Organizations, only a year ago stated that: "It is my belief that the num-

ber of quota immigrants admitted annually can be increased from the present quota of 165,000 to 250,000 without undermining employment opportunities for American workers. Every immigrant is a potential customer for the products of American workers and every employed immigrant a producer who contributes to our total wealth"; be it

Resolved, That the 21st annual conference of the United-Italian American Labor Council held on December 6, 1962, Hotel Commodore, New York City, call upon the administration and Congress to have in its next session enact permanent measures providing for the admission of the aforementioned members and close relatives of families of American citizens, who live in countries which are members of the Atlantic Alliance and which, like Italy, have an ever increasing number of already approved applications under the third and fourth preference of the quota, but are still anxiously waiting for U.S. visas; and be it

Resolved, That we commend the fruitful and tireless efforts made by the American Committee on Italian Migration in order to improve and humanize our immigration laws; and be it further

Resolved, That this resolution be sent to the President of the United States, to the leaders of the U.S. Congress, to the AFL-CIO, and to the press.

INDEPENDENCE OF THE UKRAINE

Mr. JAVITS. Mr. President, I am proud to join in the observance marking the 45th anniversary of the independence of the Ukraine, which was proclaimed on January 22, 1918. This independence was the culmination of a centuries-old struggle by the Ukrainian people to achieve their freedom from Moscow, but their victory was short lived. The country was quickly overrun by the Bolshevik armies, and once more Ukraine became a captive nation.

In spite of deportations, imprisonment, religious persecution, labor camps, ruthless executions and other Soviet repressive measures, the spirit of the people has not been broken, and the hope of regaining their independence continues to burn brightly in their hearts. The right of the oppressed people of the Ukraine to liberty and independence is upheld by the principle of self-determination, which the United States has championed. In the fight against communism, this principle of self-determination is a potent force and in support of it, the United States is bringing to bear all the resources of diplomacy at its command.

I have deep sympathy for the people of the Ukraine and will do all I can to bring nearer the day when their hopes for freedom and independence will be fulfilled.

Mr. KRATING. Mr. President, for centuries, the gifted and gallant Ukrainians have not been allowed to enjoy freedom and peace in their historic homeland. These 42,000,000 Ukrainians have not been masters of their fate for some 300 years, and except for a brief period of 2 years, they have not known national independence. During that long period they have been held down by alien tyrants. True in 1917 they were given a chance by the revolution that overthrew the Russian czarist regime and shattered the chains that held them in check. They proclaimed their independence on

January 22, and founded the Ukrainian Republic 45 years ago today.

Although that freedom was short-lived, that important event, the proclamation of Ukrainian independence and the establishment of the Republic, symbolized the realization of a centuries-old dream. The significance of that event is not lost on Ukrainians anywhere in the world, and is celebrated as a national holiday wherever they have the freedom to do so.

The Ukrainian people have suffered more under the Soviet tyranny than their forebears had suffered under Russia's autocratic czars. Today their fair and fertile homeland is shut off from the free world, completely isolated from the West; our information about their situation is scanty. We know for sure that, under Soviet tyranny their lot is not an enviable one, and they are not allowed to celebrate their national holiday. That privilege is denied to them by their masters in the Kremlin. But Ukrainians in the free world, and particularly those in the United States, observe that holiday with due solemnity. I gladly join all Ukrainian-Americans in the celebration of Ukrainian Independence Day.

Mr. LAUSCHE. Mr. President, today, January 22, 1963, marks the 45th anniversary of Ukraine's independence Day. I am glad to join with the thousands of Americans with Ukrainian descent in recognition of this important occasion.

The Ukrainians are one of the oldest and largest of the Slavic ethnic groups. They are known also as one of the most peace-loving and industrious peoples in Eastern Europe, but for centuries they have not been allowed to live in peace, nor have they been allowed to reap much benefit from their hard work. The reason for this misfortune is that, except for the short but the happy 2-year period of independence in 1918-1920, they have been suffering under the alien and oppressive Russian yoke for more than three centuries.

Up to the middle of the 17th century the Ukrainians were able to survive the onslaught of invading Asiatic hordes. Then in the year 1654 the Ukrainian leaders signed a treaty with the Russian czar by which they meant to unite the two countries. Soon Ukrainian leaders realized that they were tricked into a trap by the Russian czar; the wily autocrat succeeded in nullifying the terms of this compact and put an end to the Ukraine's independence. Nearly all of Ukraine's subsequent misfortunes seem to have stemmed from the deliberately misrepresented terms of that compact.

Under Russian czars the Ukrainians were expected to abandon their national ideals and traditional beliefs, and be merged with the great Russian family. The czarist government set out to Russianize, by compulsion if necessary, all Ukrainians. Imperial decrees banned the use of Ukrainian as an official language; in schools the teaching of Ukrainian was not permitted, and the whole country was treated as a colonial adjunct of Imperial Russia.

During all those years, however, Russians were not able to eradicate Ukrain-

of New York has called for a National Academy of Foreign Affairs.

Mr. President, there is much in the Perkins report that I would applaud. It is anticipated that specific recommendations in the form of legislation will be sent to the Congress as soon as they are completed. The purpose of reintroducing this bill in a slightly revised form at this point is not to preclude consideration of other suggestions that may come before the Congress. Rather it is to permit a full study and hearing to be held on all relevant possibilities. For instance, specific questions have been raised as to whether this institution should be limited to college graduates if persons are otherwise qualified, as to whether training in such an institution should be limited to government personnel, as to whether citizens of foreign nations should be permitted to attend, and as to whether such an institution should replace or merely supplement the present Foreign Service Institute. These and other questions will have to be studied in some detail during the legislative process.

But the time has undoubtedly come, Mr. President, to acknowledge the need for an institution to prepare Americans to wage the kind of nonmilitary warfare at which the Communists excel. The Communists have long been experts in using political, psychological, economic, and technological weapons in their ambitious plan for world conquest. In the military field there is no doubt that our resources are as great as theirs—in fact, greater. But in these other nonmilitary areas they have a network of organizations and tactics that have been active for years. We, on the other hand, must mobilize ourselves more effectively to meet the many-pronged challenge of Soviet political warfare. The purpose of this institution would be to help American citizens, primarily in government, to develop the professional competence, experience, and knowledge necessary to meet the extraordinary variety of techniques employed by the Communists throughout the world. Prompt congressional action along the lines of this bill or similar proposals would constitute a long and important step in strengthening America's arsenal of nonmilitary cold-war weapons.

ANTI-SEMITISM IN THE SOVIET UNION

Mr. SCOTT. Mr. President, the U.S.S.R., as its propaganda boasts will affirm, is a party to the Universal Declaration of Human Rights. Article 18 of that declaration states:

Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private to manifest his religion or belief in teaching, practice, worship, and observance.

Soviet actions belie this pledge. We have ample documentation of the Soviet treatment of one of its minorities, the Jews. This sordid evidence is detailed in an article by Moshe Deeter in the January 1963 issue of Foreign Affairs Quar-

terly, published by the Council on Foreign Relations. It contains a dossier of Soviet perfidy that should be included in the files of all who would pin the lie on Communist pretenses of regard for individual and group rights. It reveals the extent of just one aspect of Soviet racism at a time when the Russians are making their strongest appeals to the newly emergent nations of Asia and Africa.

The following are some of the salient features of current Soviet anti-Semitism:

1. While there are over 100 nationalities in the U.S.S.R. which are granted the right to their own cultural institutions, their own schools, and their own language, the Jewish people—who are considered as members of the Jewish nationality by Russian law—are the only such group denied any semblance of nationality rights.

2. Jews who maintain their Jewish identity—and item 5 of all Soviet passports lists an individual's nationality—face increasing restrictions in educational and occupational opportunity.

3. While all the major religious groups in the Soviet are permitted regional or national ecclesiastic organizations so they might maintain contact with their people, only the Jewish religious groups are barred from official contact with one another.

4. Bibles, prayerbooks, and religious objects have been provided all other religious groups in the Soviet; these have, in effect, been denied Jews. In addition, while other faiths are truly permitted houses of worship, Jewish synagogues have been closed in community after community.

5. Synagogue leaders have been arrested on undisclosed charges. Jews are also being singled out in the Soviet press for so-called economic crimes and capital sentences are meted out to them in increasing numbers. As Mr. Deeter points out in his article, a "policy of cultural and religious repression is conducted within the charged atmosphere of a virulent press campaign against Judaism."

These facts add up to a damning indictment of Soviet deeds as contrasted with Soviet words. While other nations, our own included, are called upon to answer charges of racism within national borders, the U.S.S.R., by the peculiar standard of international double morality which has too long been to its advantage, seems exempt from this obligation. It is incumbent upon the Soviets to disprove these charges or to stand before the world wearing the brand of racism which it has so eloquently decried in its own propaganda pronouncements. The Kremlin in the treatment of its Jewish minority clearly has one standard of morality for its own conduct and another higher standard for use in picturing itself to the world.

SOLICITATION OF FEDERAL EMPLOYEES FOR CONTRIBUTIONS

Mr. CARLSON. Mr. President, there recently has been much talk, in the press and out, pertaining to the solicitation of Federal employees for contributions to political dinners. It was not the intent of the so-called Hatch Act to prohibit a classified civil service employee from voting as he pleases or even attending a dinner which might properly be labeled a birthday or party dinner.

It was and is the intent of the law to prohibit a public employee, or anyone else from soliciting another public employee on public property for funds to such an occasion. Any such solicitation by a Federal employee, or by anyone else on public property, or elsewhere, which carries with it the slightest intimation that it might be best for the civil service employee to make a contribution, or to purchase tickets, is in my opinion a violation of the law.

If this procedure were permitted to continue, it could very well ruin the entire merit system.

One of the great privileges which has been mine has been that of working with the devoted Federal employees during my tenure in the Congress. To be able to watch the development of our excellent Federal merit system, and to have had a small part in its growth, is a source of satisfaction to me. I for one do not intend to remain silent when political leaders or others may in a mood of over-enthusiasm pursue a course which might jeopardize the true working of our merit system.

Many excellent articles and editorials have been written recently in regard to the assessment by the Democrat National Committee of our Federal employees for the President's inaugural anniversary dinner.

Joe Young of the Washington Star has written an excellent article stressing the lack of concern on the part of employee organizations in behalf of their own members.

I ask unanimous consent that the article be made a part of these remarks.

There being no objection, the article was ordered to be printed in the Record, as follows:

EMPLOYEE GROUPS' SILENCE VIEWED AS STRANGE IN \$100 TICKET PURCHASES

(By Joseph Young)

Perhaps the strangest aspect of the entire spectacle of unashamed Democratic pressure on Government career employees to attend tonight's \$100-a-ticket gala is the complete silence of Government employee unions and the National Civil Service League on the matter.

Not a peep has been heard from any of the major unions or the nonpartisan league, which came into being 50 years ago to uphold the merit system, since this reporter and the Star on December 6 first disclosed the pressure on career employees to purchase the \$100 tickets.

The employee leaders appear too intent on such unattainable pie-in-the-sky objectives as a 35-hour work week, etc., to bother with the unprecedented pressure on career employees by the Democratic National Committee and officials of the Kennedy administration. Only the recently formed National Society of Federal Engineers, Scientists, and Allied Professionals have criticized the goings-on.

The unions' excuse is that not many career employees in the upper middle and top grades are members of their organizations, and hence they don't want to get into the fray. The long-range adverse implications on the merit system seem to escape them.

The silence of the National Civil Service League is even more puzzling. The main purpose of the nonpartisan business-supported league is ostensibly to protect and support the merit system.

The failure of Government employee unions to protest the situation may